

On Praying Bareheaded (Without A Turban Or Kufi)

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Al-Qawl Al-Mubin Fi Akhta' Al-Musallin Of Shaykh Mashhur Hasan Aal-Salmaan
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"Praying bareheaded is makruh (disliked)."

It is not established at all that the Messenger (sallallaahu 'alaihi wa sallam) ever prayed outside the pilgrimage with bare head, without a turban/cap. Whoever thinks he did so then he should bring the proof. If he (sallallaahu 'alaihi wa sallam) had done so, it would have been recorded. The narration attributed to Ibn 'Abbaas that the Prophet (sallallaahu 'alaihi wa sallam) would sometimes remove his cap and place it as a sutrah in front of him is weak (da'eef).

Shaykh Al-Albaanee (May Allaah's mercy be on him) (Al-Din al-khalis (3:214) and al-Ajwiba al-nafi'a `an al-masa'il al-waqi'a (p. 110):

"All acknowledge that it is desirable for the Muslim to enter prayer in the most perfect Islaamic appearance, due to the hadeeth: **"Allaah is worthier of your self-adornment" [hasan]**. And it is not part of excellent attire in the custom of the Salaf to habitually bare one's head, and walk in that guise on the road and when entering places of worship. Rather, it is a foreign custom which infiltrated many Islaamic countries at the time the disbelievers invaded them and brought their habits with them. The Muslims began to imitate them in this, and they lost thereby their Islaamic personality as well as through other similar acts... Nor is it established that the Prophet ever prayed bareheaded and without a turban other than in the state of ihraam, although there were plenty of occasions to report it if he did. Therefore, whoever claims that he did, let him produce the proof, for truth is more deserving to be followed."

Shaykh Al-Albaanee (May Allaah's mercy be on him) goes on to explain the mistake of some brothers in Egypt who brought the proof of the permissibility to pray without covering the head by analogising with how the head is uncovered for someone in ihraam during the pilgrimage. This is wrong since not covering the head during the pilgrimage is from the law (Sharee'ah) of Allaah. If their analogy was right then they should make it compulsory to pray without any head covering at all since it is obligatory to do so during the pilgrimage and to follow all the other restrictions of Ihraam in regular life! **[Tamaam-ul-Minnah fee ta'leeq 'alaa fiqh-us- Sunnah by 'Allaamah Albaanee]**



Allaamah Jawzi (Allah's mercy be on him) (From Fatawa Rahimiyya 3:202 no.308): "To keep the head bare before the people is an act which is looked down upon and is against gentleness, humanness, etiquette, and gentlemanly decorum."

Hanbali Fiqh (Quoted By Ibn Qudama, al-Mughni (1994 ed.) 1:404-405):

"It is mustahab to pray using a Thawb, Silwar (Sunnah pants) or a Izaar (loincloth) and a turban"

Maalik Fiqh (Quoted by Ibn Abi Zayd, al-Jami` fi al-sunan (1982 ed.) p. 228):

Imaam Maalik said: "The turban was worn from the beginning of Islaam and it did not cease being worn until our time. I did not see anyone among the People of Excellence except they wore the turban, such as Yahya ibn Sa'id, Rabi'a, and Ibn Hurmuz. I would see in Rabi'a's circle more than thirty men wearing turbans and I was one of them, and Rabi'a did not put it down until the Pleiades rose (i.e. until he slept) and he used to say: **"I swear that I find it increases intelligence."**

Shafi'ee Fiqh (Quoted by Al-Misri in Reliance of the Traveller p122):

"It is mustahab to pray using an ankle-length Thawb and a turban"

Hanafi Fiqh (Quoted by Al-Shurunbali in Muhammad Abul Quasem p91):

It is mustahab or praiseworthy to pray using "three of one's best clothes, a Thawb, Silwar (Sunnah pants), and turban or kufi." According to the Hanafi school (Al-Jazayri, al-Fiqh `ala al-madhahib al-arba`a, Kitab al- Salat p. 280-28) [among] the disliked acts (al-makruhah) in prayer are:... i` tijar, which is to tie a scarf around the head and leave the center bare;... [or] praying bareheaded out of laziness. As for praying bareheaded out of humility and submission, it is permitted (ja'iz) and not disliked.(16)

Shaikh `Abd al-Qadir Jilani (From Ghunyat al-talibin 1:14)

"It is the method or habit of orthodox or civilized virtuous men to keep the head covered."

Few Saheeh Ahadeeth on covering the head with a Kufi (cap) or Imaamah (Turban) being Sunnah.

Saheeh Al-Bukharee Volume1 pg536:

Ibn Abbas (radiyallaahu anhu) reports that Rasulullaah (sallallaahu 'alaihi wa sallam) addresses the Sahaabah while wearing a black turban.

Tabarane And Imaam Suyuti:

Ibn Umar (radiyallaahu anhu) narrates that Rasulullaah (sallallaahu 'alaihi wa sallam) used to wear a white cap (kufi). **Tabrani has reported this hadeeth to be Hasan (reliable) and Suyuti has classified this hadeeth as highly authentic (Saheeh) in the book Sirajul Muneer vol 4 pg112.**

Abu Dawood and Tirmidhi

Roknah (radiyallaahu anhu) reports that Rasulullaah (sallallaahu 'alaihi wa sallam) said: **"The distinction between us and the polytheists is the turbans over our caps."** Also quoted by Al-Tabrizi in his Mishkat Al-Masabih and this clears up the false notion that this was just the way of the Arabs and not a particular practice of Rasulullaah (sallallaahu 'alaihi wa sallam) and this shows us that we should wear caps under our Imaamah's to differentiate from the Sikhs and other Kuffaar who wear turbans but without caps under them.

Understanding of Sahabah (radiyallaahu anhum) in following Rasulullaah (sallallaahu 'alaihi wa sallam) in wearing Turbans and kufis (Caps)

Saheeh Al-Bukharee Volume 2 p863

It is mentioned that Anas Bin Malik (radiyallaahu anhu) used to wear a kufi (cap).

Sunan Abu Dawood Book 3, Hadeeth 948:

Narrated Umm Qays bint Mihsan: Hilal ibn Yasaf said: I came to ar-Raqqah (a place in Syria). One of my companions said to me: Do you want to see any of the Companions of the Prophet (sallallaahu 'alaihi wa sallam)? I said: A good opportunity. So we went to Wabisah. I said to my friend: Let us first see his mode of living. He had a cap (kufi).